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## NOTES OF THE WEEK.

THE conferences and negotiations with regard to a settlement of the educational controversy have come to their crisis, after a long period of alternating hopes and fears. A new Bill is to be discussed next week, embodying the proposals which Mr. Asquith says have been accepted by the Archbishop and the Nonconformist representatives. What these are precisely we do not know at the moment of writing, but it is understood that on the Church side there has been an offer to surrender the schools to full public control, but with provisos allowing the teachers to volunteer to give denominational education, and opening the Council schools to voluntary sectarian instructors. On the part of the Sacerdotalists, Lord Halifax and his friends, the scheme is held to be treachery to the Church; on the part of the teachers it is considered insidiously dangerous. Ostensibly freeing them from tests, the option of "volunteering" to give denominational instruction may easily be pressed unfairly upon them, and unwilling candidates may be ruled out. As to the proposal to permit parsons, priests, and other well-meaning but generally ineffective teachers to enter our public elementary schools and impart their peculiar doctrines, we can only denounce it as one fraught with mischief.

ACCORDING to rumour, the financial magnates of the House of Lords are already resolved, and sufficiently organised, to destroy the Licensing Bill when it comes up to their Chamber. The long and often very serious debates of the Lower Chamber are to be followed by a peremptory act of violence, dictated, not by interest in the

national well-being, but by mere selfishness. We had hoped that the evident sincerity shown, by Mr. Balfour especially, in the discussion of some of the clauses implied a real chance of the emergence of a great and memorable law. The Government has granted several notable concessions in detail; in particular, extending the time limit from fourteen to twenty-one years, subject to certain conditions. On the other hand it has proposed to limit the hours for Sunday sale in London as well as elsewhere. The bishops are said to be as a body emphatically in favour of the Bill, and some of the leading Unionist Peers support it as a whole. If the trade, through its noble advocates, destroys this Bill, the state of England will be deplorable, not merely in respect of an uncurbed source of evil, but more so in respect of the impossibility of exercising true political liberty.

THE appointment of Dr. Cosmo Gordon Lang, Suffragan Bishop of Stepney, to succeed Dr. Maclagan as Archbishop of York, is welcomed by the *Guardian*; but a good deal of indignation has been expressed in liberal circles that the Bishop of Hereford should have been passed over. We should like to think that the offer was made to him and for personal reasons declined. Dr. Lang, as Archbishop, will be younger, it is said, than all his bishops, but Dr. Thompson, the *Guardian* says, was just his age when, in 1863, he was translated from Gloucester to York. Like his predecessor, Dr. Lang is a Scotchman, and the son of Presbyterian parents. He is a man of popular gifts and great organising power.

"I CHARGE you Nonconformists," said the Rev. R. J. Campbell, at the Liberation Society's public meeting in the City Temple on Thursday week, "to utter not one word that can be construed into an attack upon the Church as by law established, but to come to her aid and to help in love to set her free. I charge you faithful Churchmen who reverence the venerable shrine in which the beauty of holiness has so long tabernacled, to look beyond your own borders, realise the spiritual worth of those other Christian societies which are as truly descendants of the Church of Augustine as you are yourself; abandon your position of secular privilege, which is nothing but a prison, and come to us in Christian fellowship. We are ready to greet you on the common ground of loyalty to our common Lord. Let us understand one another, and help one another in the work which belongs to us all. For there is but one thing to be done

to-day, if we would obey the voice of the living God, and that is to lead a new humanity into its promised land."

THE following editorial note from the *Christian Register* of Nov. 5 will be of interest to many of our readers:—

"Hon. William H. Taft has been elected President of the United States. We hold that the *Christian Register* has greatly assisted in the campaign by declining to pour oil upon the fires kindled by bigotry, especially in Indiana and in Kansas. Because Mr. Taft is a Unitarian, and the son of a Unitarian of high standing in Cincinnati, a few Unitarians were inclined to make much of this fact as an element in the defence of our position and the publication of the truth for which we stand. Contrary to the wishes of some of our friends, we refused to take any part in such a movement, and were quickly justified by the fact that the announcement of Mr. Taft's Unitarianism was not only a surprise to the country, but the occasion of an immediate and violent outbreak of opposition, especially in Kansas. A large number of Methodist ministers and others were banded together with the avowed purpose of defeating this infidel. We refused to take any part in the ignoble controversy, but had the satisfaction of seeing that the better elements in the various churches, and among them some Methodists were conspicuous, assumed the proper attitude in regard to the relation between the State and the Church, and denounced in proper terms the movement to defeat the candidate."

THE first National Conference of the League of Progressive Thought and Social Service, founded by the Rev. R. J. Campbell, was held at the City Temple on Monday. From early morning to late at night meeting succeeded meeting, and the success of the gatherings was very great, the enthusiasm prevailing at the evening demonstration, when large numbers were unable to gain admission, being specially remarkable. At the morning Conference the first resolution dealt with unemployment, after which the Rev. J. M. Lloyd Thomas, of Nottingham, moved a resolution in support of the Licensing Bill. Miss Margaret McMillan moved a resolution urging that the Education (Provision of Meals) Act be made compulsory, and insisting that nutrition and physical development were the first consideration in any proper scheme of education, a contention in which she was strongly supported by Dr. W. A. Davidson, of Hammersmith. Mrs. Willey, M.D., of the Royal Free Hospital, moved a resolution demanding women's suffrage. The



afternoon Conference was devoted to a consideration of progressive thought in relation to religious life. The Revs. E. W. Lewis, of Clapham, Donald Fraser, of Bristol, and K. C. Anderson, of Dundee, were the principal speakers. Mr. Lewis's address is to appear in full in next week's *Christian Commonwealth*.

OF the evening meeting a friend who was present sends us the following account:—The City Temple is accustomed to crowds, but its resources have rarely been taxed as they were on Monday night, when the Progressive League made its demonstration. Before the speakers arrived an appeal for all to sit closer was made, and still the crowd poured in, so that despite the overflow meeting in the lecture hall, hundreds had to be content with standing room, and hundreds were turned away. The Rev. R. J. Campbell's appearance on the platform was the signal for an ovation from the immense crowd. Hand-clapping and cheers culminated in the whole audience rising, shouting, and waving handkerchiefs and hats. The welcome was like that given to a popular politician at a contested election when feeling runs very high. A few quiet words after this outburst of pent-up feeling introduced a prayer and the Lord's Prayer. In his address Mr. Campbell insisted upon the spiritual nature of the movement. Liberal religious movements in the past, he maintained, had lacked this deep spirituality. They had not been movements like the Franciscan movement or the Wesleyan movement, and had thus been ineffective in reaching the masses.

MR. CAMPBELL was followed by Mr. J. A. Seddon, M.P., who gave a very rousing speech of a distinctly Socialist complexion. The Rev. T. Rhondda Williams, who followed, after some musical items, had no easy task. To try to compel a huge audience to swing round from the excitement of passing politics and urgent social problems to a consideration of the deep things of the soul is a risky thing to attempt. Mr. Williams is a bold man, and despite a cry of "Nonsense!" which probably the speaker did not hear, he succeeded. He ventured, and successfully, to dwell for a time upon one of Augustine's mystical conundrums. He denounced class feeling and class prejudices, with which he charged some Socialists. His speech, like so many, would have been more effective if it had been shorter, but it did much to lift the meeting to a higher plane. It was not bereft of a touch of humour. In showing the futility of mere controversy, he instanced the two brothers, one a Roman Catholic, the other a Protestant, who, through persistent argument, reversed their positions—the Protestant converting the Catholic, and the Catholic convincing the Protestant.

THE one-time author of "Three Men in a Boat," whose drama of "The Passing of the Third Floor Back" has been the talk of the town, is expected to be humorous; and Mr. Jerome K. Jerome did not disappoint his huge audience except in the matter of voice production. There was humour in his sermon (he called it a sermon), but it was a humour very near to tears. He told us that the first book

which really interested him in Christianity was Renan's Life of Jesus. Regarded as God, Jesus had been quite unreal to him; he could not be interested in a being who only posed as a man. A hard saying to some of his audience was that every man makes his own God. The philosophy of his play coloured his speech, and he insisted that the mission of all true art was to perceive and reveal the beautiful in all things; this was what we should all try to do instead of sneering at defects and blemishes.

MR. PHILIP SNOWDEN, M.P., followed the popular dramatist; but amidst the cheering which announced the fact this chronicler departed from the still crowded chapel and left his coveted seat to some weary stander. Mr. Jerome's speech, we may add, is printed verbatim in this week's *Christian Commonwealth*. Mr. Snowden, in an earnest speech, stated that he accepted the principles and objects of the League as a declaration of his own political and religious faith.

DR. ELIZABETH GARRETT ANDERSON, who has been elected Mayor of Aldeburgh, her native town, was one of the first women to practise as a doctor in this country. It is a pity that Miss Dove was not at the same time elected Mayor of High Wycombe, so that a teacher and a doctor might have shared together the honour of this new departure in municipal government.

MANCHESTER COLLEGE, OXFORD, MEMORIAL RESOLUTION ON THE DEATH OF THE LATE MASTER OF BALLIOL.—At a meeting of the Committee of Manchester College, Oxford, held in the Cross-street Chapel room, Manchester, on Monday, the Rev. H. Enfield Dowson in the chair, the following resolution, moved by Dr. Carpenter, principal of the College, and seconded by the Rev. Henry Gow, was passed in reverent silence:—

"That this Committee gratefully commemorates the services rendered by the late Dr. Edward Caird as one of the Visitors of the College. By his frequent attendance at College lectures and in other ways he testified his attachment to the principles on which the College is founded, and he gave it his continuous support. Eminent as a teacher and writer on philosophy, a lover of freedom as the indispensable condition alike of the pursuit of truth and the realisation of personal and national righteousness, he has left in the lofty dignity of his character a high ideal to all students. To Mrs. Caird the Committee offer the expression of their profound and reverent sympathy in her bereavement."

THE *Christian Register* announces that the Rev. C. W. Wendte, secretary of the International Council, has been commissioned by the American Unitarian Association to prepare a work giving a World-view of Liberal Religion, its history, principles, and present condition in the various countries affiliated with the Council. Mr. Wendte has already begun the task assigned him, and hopes to give the book to the printer early next spring. Editions may also be printed in French and German.

## UNITARIAN MEETINGS IN DUNDEE.

THE 38th anniversary of the opening of the Dundee Unitarian Christian Church was celebrated on Sunday, Nov. 15. The Rev. J. E. Manning, of the Unitarian Home Missionary College, Manchester, preached in the morning and evening to large congregations, which included some strangers; while in the afternoon a joint service of the congregation and Sunday School was held, and was addressed by Mr. Ion Pritchard, secretary of the Sunday School Association. All three services were highly successful.

On Monday a conference was held in the church to consider Unitarian Missionary Work in Scotland. Mr. Percy Preston, chairman of the Scottish Committee of the B. and F.U.A., occupied the chair, and there were also present Miss Helen Brooke Herford, Mr. John Harrison, Mr. Ion Pritchard, Revs. W. Copeland Bowie, R. B. Drummond, James Forrest, J. E. Manning, S. H. Mellone, E. T. Russell, Alex. Webster, and Henry Williamson, together with delegates from Aberdeen, Dundee, Edinburgh, Glasgow, Kirkcaldy, Stenhousemuir, the Scottish Unitarian Association, and Sunday School Union. The special needs of the existing Scottish churches having been discussed, a very cordial welcome was extended to Messrs. Robert Stark and George Ure, delegates from the Universalist Church at Stenhousemuir. They recorded their appreciation of Mr. Russell's recent Van Mission services, and expressed their willingness to join in the work of the Scottish Unitarian Churches, if the McQuaker Trustees would assist towards the supply of their pulpit. A paper was then read by the Rev. E. T. Russell on "Opportunities for our Unitarian Message"; the paper dealt principally with Mr. Russell's recent experiences with the Scottish Van, and the conclusions to be drawn from those experiences. The paper gave rise to a little discussion, to which Mr. Russell afterwards replied. Tea was served in the schoolroom to the delegates, the arrangements for the tea having been made by the local members of the Women's Unitarian League. A vote of thanks to the Dundee congregation for its hospitality was moved by Mr. Kirkhope, Edinburgh, seconded by Rev. W. Copeland Bowie and responded to by Rev. Henry Williamson.

In the evening a public meeting was held, over which Mr. John Harrison, President of the British and Foreign Unitarian Association, presided. After the chairman's opening remarks, the meeting was addressed on various questions connected with Unitarianism by Revs. R. B. Drummond, J. E. Manning, James Forrest, S. H. Mellone, E. T. Russell, Alex. Webster, and W. Copeland Bowie and Mr. Ion Pritchard. Miss Helen Brooke Herford spoke of the steps which had led to the founding of the British League of Unitarian Women, and the work which the League hoped to accomplish. Votes of thanks to the various speakers and to the McQuaker Trustees for arranging the meetings brought the proceedings to a close.

WE are very apt to measure ourselves by our aspiration instead of our performance. —George Eliot.



## FREE BRITISH WOMANHOOD.

## II.

FROM the seventeenth to the early part of the nineteenth century the position and character of British womanhood changed, and mainly for the worse. Literature is the outcome of history. The women of medieval and Tudor times are as different from those of the Stuart and Georgian periods as the heroines of Shakespeare's plays are from those of Richardson's, Fanny Burney's, and Jane Austen's novels. Many causes produced "this period of limp womanhood, this back-draw in the tide of civilisation," which resulted in woman becoming, although still possessed of many estimable and really charming qualities, little more than the toys or domestic animals or even slaves of the "superior" sex. The decay of chivalry brought the masculine attitude towards women of curiously distorted reverence, and indiscriminate, chiefly sentimental, protection, unintentionally resulting in no real respect for, and frequently blended with actual contempt for, the fair sex. Puritanism tightened morals, but accentuated the narrow Biblical ideal of woman. The crushing of the Trade Guilds destroyed a social and commercial sphere in which the sexes had been on equal terms. The suppression of the convents swept away the whole organised system of female education, and the chief honourable career for women who were unmarried through choice or force of circumstances. A nun in the Middle Ages was teacher, doctor, nurse, lawyer, scribe, artist, author, guardian of the poor, and trustee of charitable funds. She spun, wove, and engaged in or supervised the work of the convent mill, bakehouse, brewery, farm, and garden. Not till the nineteenth century have large numbers of women again been permitted or had enough independence of spirit to develop their spiritual, intellectual, and practical gifts in professions and industries. The false idea that work is ignoble for ladies except when useless and unremunerated gained acceptance, and a woman was said to be "supported" by her husband, though as wife and mother she might labour ten times as much as he. The male relatives of a single woman retained their self-respect, if they destroyed hers, by keeping her, often as a pitied dependant and social failure. Matrimony became the sole career for respectable women, and the true aim and ideal of marriage were lowered to the harm of both sexes. Only among the Society of Friends did woman, whether married or single, hold her natural place as a human being with responsibilities to her Maker for her own peculiar contribution to the sum of human progress equally with man.

This social degradation of women was contemporary naturally with their political and civil disablement. Man became the arbiter of woman's fate in family, civic, and national life in a way hitherto unknown, all the more so that his own powers and opportunities were enlarging. The prejudiced, inaccurate, and wilfully ignorant Sir Edward Coke in James I.'s reign first voiced in a court of law the growing public opinion in favour of the political disability of women. From his time to the Victorian Era new laws were added, old ones altered

or re-interpreted, and precedents created (not without legal contests) in a generally well-meaning but always prejudicial spirit towards women, till politically they were put on a par with children, lunatics, and criminals, and as regards civil liberty they became a chattel. Liberty and justice, however unintentionally, were inevitably warped by one-sided views of life and methods of government.

Nevertheless, some women remained true to their noblest instincts. The life of Lady Anne Clifford is a thrilling story of successful protest against sex-injustice. The petition of London women presented to the House of Commons, February 4, 1641, for the redress of national grievances, contains as forever memorable a declaration of the religious, moral, and political duties of female citizens as that second great Declaration of Independence by American women in 1848. Mary Ansell and Mary Wolstonecraft Godwin were among the voices crying in the wilderness of the eighteenth century for the restoration to society of institutions and manners based on the eternal principle of the equality of the sexes. The first public protest of a nineteenth century man against the degradation of women was that by William Thomson, 1825:—

"The appeal of one-half of the human race, women, against the pretensions of the other half, men, to retain them in political, and thence civic and domestic slavery, a reply to a paragraph in Mr. Mill's celebrated article on *Government*." (James Mill, in supplement of *Cyclopaedia Britannica*.)

This was not the opinion of the law-makers. In the Reform Bill of 1832 the word "male" was inserted before "persons" in the clauses relating to the franchises in the charters of the newly-created boroughs, and by the Municipal Corporations Act, 1835, the old charters of old boroughs were altered from general terms in order to limit the vote to males. Two months after the passing of the Reform Bill a Yorkshire woman-freeholder petitioned the House of Commons for the right of an unmarried woman with the necessary qualifications to exercise the parliamentary franchise.

The accession of Queen Victoria to the throne in 1837 was of tremendous import, as it raised the domestic and political status of at least one Englishwoman beyond dispute. In the same year, too, American women established their claim to enter public life as Anti-Slavery agitators, and in 1840 nine American ladies went as duly authorised delegates to the Anti-Slavery Convention in London. It seems hardly credible that their right to sit in the Convention was denied on the ground of sex by an overwhelming majority of fellow male delegates. They returned to their country pledged to a great purpose. "We have now to emancipate the white slave."<sup>2</sup> The Woman's Rights movement spread like wildfire among the American people, who had so recently acknowledged a belief in the fundamental principle of human freedom. Sympathy with the American lady-delegates, the inspiration of the wisely used liberty of women in the United States, the experience in the Anti-Slavery and Anti-Corn-Law agitations,

of the powerlessness of the voteless woman, gave an impetus to the cause of female emancipation in the British Isles. In 1866 the first of an unceasing series of huge petitions in favour of Women's Suffrage was presented to the House of Commons by John Stuart Mill, whose famous essay on "The Subjection of Women"<sup>2</sup> still champions our cause. In 1867 the first committee for establishing a Women's Suffrage Society sat in Manchester, with Jacob Bright in the chair. This society is still an indefatigable agent in raising the moral, intellectual, economic, and civil status of women. By the enlightened and self-sacrificing work of an ever-increasing number of noble men and women, the last half of the nineteenth century has witnessed a revolution in the social, economic, and political condition of women. The host of dead and living women reformers, politicians, writers, educationalists, and workers of every description are evidence that British women, when given educational, professional, and industrial opportunities, have, in spite of surviving sex-injustices, many personal mistakes and failures, and social and economic complications, justified the claim to live and serve the world as responsible human beings and fellow-citizens with men.

New ideals of the duties and rights of woman in all her relationships have, during the last fifty years, been embodied in much beneficent legislation. The need for women's direct influence on the welfare of the community as members and electors of local councils has recently been satisfied by Act of Parliament, and though there are some anomalies of local government, more and more women bring, like the Englishwomen of old time, their specially womanly contribution to home-making and house-keeping, not only for their own families, but for their own village, their town, and their country. Women plead, however, that there is still much to be done in amending and repealing old laws in accordance with modern standards of right and justice. Moreover, as long as only the male sex legislates, and the opinion of women is not directly expressed like that of men by a parliamentary vote, neither old nor new laws can ever justly be enforced on women, or permanently contribute to the real progress of a nation composed of men, women, and children. The enforcement of laws on an unrepresented portion of the nation with no disqualification for parliamentary representation but sex, is rule by Might not Right, and the twentieth century should wipe away this obsolete if strangely softened tyranny. Further, women tax-payers demand that they should not be exceptions from the application of the ancient principle of the constitution, that there can be no lawful taxation without representation. Women also, like men, need the protection of the Parliamentary vote in the hard industrial and commercial struggle. But it is not only for self-help and bread-and-butter reasons that they make this demand. A strong religious, patriotic, and humanitarian feeling inspires the British womanhood of to-day, which asks that a duly-qualified woman may, on the same terms as men, be enabled by direct influence of the Parliamentary vote to make her specially womanly contribution to the



councils which make the laws affecting the home-making and house-keeping of the nation.

The woman's cause is man's: they rise or sink Together, dwarf'd or God-like, bond or free.

The beginning of the re-instatement of woman in her natural place has largely caused, in the nineteenth century, a second Renaissance of national life and literature. Her complete re-instatement, and the full co-operation of men and women in the expansion of the "nobler modes of life, with sweeter manners, purer laws," are for the twentieth century to accomplish.

Womanhood is, therefore, on its trial as it never was before. Let us women not forget our natural place in our efforts to get out of our unnatural one. Let us cherish the essentials of womanliness, while giving free play to the noble powers which we have in common with all human beings. Let each of us not fail, whether as a mother and wife, or as a woman, realising the larger motherhood and housewifery, of teaching the children and working for the welfare of the community, "to live and die," like our Teutonic ancestresses, "with the feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated," viz., all those good qualities of the human race which are specially feminine. Let us inspire the girls of to-day with a conception of womanliness which is not incompatible with the wise use of her spiritual, intellectual, and physical powers, nor inconsistent with the beneficent exercise of the duties and rights of citizenship, and so in harmony with the Divine purposes of life, that it is inseparable from the mutual love, justice, honour, and service of noble manhood and womanhood.

EMILY H. SMITH.

#### DEMOCRACY AND CHARACTER.\*

THE Moorhouse Lecture, which has as its first and second objects the defence of the Creeds and Scriptures, fortunately allows a third subject—"the social aspects of the Christian faith in their widest application." Accordingly, Canon Stephen deals in his first lecture with the Spirit of Democracy, and shows how it has triumphed because of its "deep respect for human nature with its faculties and possibilities," every man being treated as an end in himself and given opportunity to make the best of himself. It has succeeded because the average citizen has not to govern, but to apply a moral judgment to men and measures, and his judgment is generally sound. A second principle of democracy is trust in man's capacity for improvement, and this respect for human nature and this trust in possible improvement are essentially Christian in origin and aim. So, too, is the method of trying to improve men by imposing on them duties and responsibilities to the State. The need of Independence is next treated, recognising the danger that Socialism will tend to crush the individual, and showing how this may be met by fostering moral courage through laying greater em-

phasis on each man's relation to God. A chapter follows on Public Service, a growing aversion to which is more marked in a new country like Australia than it is here.

The Fourth Lecture, on "The Demand for Equality," opens with an account of the dinner parties given by Thomas Jefferson when he became President of the United States, and, as a thorough-going Democrat, tried to make men and women of the highest rank from the Old World sit comfortably beside citizens of no rank at all. Indignant protests were met with the reminder that all men are equal; but the attempt was not a success. All men are not equal, and the facts of human nature have to be recognised. But Christianity teaches that there is an essential ethical equality of men, and Canon Stephen might have pointed out how well this is enforced in Christ's parable of the Pounds, which in this respect differs so sharply from the parable of the Talents. Here is the demand which is striving for greater equality of opportunity and of possessions, not based on greed or envy, but on an appeal to justice. Much of the present inequality is due to dishonesty; in other cases reward is not proportioned to the service rendered to society; and the effect upon character of extreme riches and poverty is alike bad. The moral effect of the Competitive System next comes under review, and there is an earnest plea that competition in excellence, which might better be called emulation, should replace the competition on lower levels which we have learned must be checked.

All this leads to a thoughtful lecture on "Circumstances and Character." Character is recognised as the most important factor in all forms of social organisation, and modern conditions are not the most favourable to the formation and preservation of fine character. At the same time, it is admitted that the prevalent heresy of modern democracy is that good external conditions will produce a good life. It is true that a bad social environment exercises a powerful influence for evil. It is not true that an improvement of the environment exercises an equally powerful influence for good. The State can diminish temptation, but only Christianity can produce good character and good life. These familiar principles are enforced by illustrations of some freshness. Reference is made to Mr. Shadwell's "Industrial Efficiency," which compares the working classes of America, Germany, and England. The American lacks perseverance and thoroughness, and is too readily content with the second best. The German is persevering, and makes good use of science, but fails in initiative and self-reliance. The Englishman still holds a high position through the possession of certain moral qualities, but his devotion to amusement is weakening his devotion to work. Character in every case determines efficiency. Another fact is this: In ten years, under the inspiration of Owen and Fourier, forty-five communistic settlements were founded on secular lines. In two years twenty-five had failed; none survived a generation. Owen explains the reason. He says: "I wanted honesty, and I got dishonesty, I wanted temperance, and I was continually troubled with the intemperate. I wanted cleanliness, and I

found dirt. I wanted carefulness, and I found waste. I wanted desire for knowledge, and I found apathy." There are many communistic settlements in America which have survived for long periods and prospered. But these were all religious in their origin. In illustration of the detaining power of circumstances, this story is quoted from a German writer: "In the hotel garden, beside the little fountain in the lawn, sat a ragged condor, attached to its perch by a good strong rope. But when the sun shone upon it with real warmth, it fell a-thinking of the snow-peaks of Peru, of mighty wing-strokes over the deep valley, and then it forgot the rope. Two vigorous strokes with its pinions would bring the rope up taut, and it would fall back upon the sward. There it would lie by the hour, then shake itself and clamber up to its little perch again." And the comment is: "In human life there are cases where the captive eagle has snapped his chain and taken his upward flight, but too often he ceases to dream of the distant hills, and learns to love his slavery."

The last lecture of the series is on "Democracy and Christianity," and here we reach ground where there is more room for difference of opinion. Canon Stephen thinks that respect for human nature finds its ultimate justification in the Christian doctrine of the Incarnation, which he describes in terms which would have satisfied Channing. Nor is he unacquainted with the writings of Channing, for he quotes his saying that "The last triumph of Christianity will be a triumph over competition." But he ascribes the new emphasis laid by the Church on the Incarnation to the revived study of the Greek Fathers. Probably he is right; he is more likely to know than we are. But we cannot help thinking that if the Church had approached the doctrine of the Incarnation more through the writings of Channing and less through a study of the Greek Fathers, there would not now be that gulf between the Church and the practical upholders of Democracy which our author recognises and deplores. Here is, indeed, a problem he cannot solve. Christianity is essential to Democracy, and their fundamental principles are in perfect harmony. Whence, then, the apathy and antagonism? We venture to think that it may be due to just those differences which separate Channing from the Greek Fathers. The orthodox Church, established and non-conformist, has been relentless in its endeavour to suppress an interpretation of Christianity which may, after all, be the one thing needful, and this Church may be suffering from lack of that which it has done its best to destroy. Canon Stephen does not give us much of the doctrine of his Creeds and Articles, but he is strongly opposed to unsectarian teaching, and insists on "a dogmatic and sacramental religion." He adds: "A Christianity which is doubtful about the Incarnation, which is silent about the Divinity of Christ, and which lays no stress on the Sacraments of the Church, is far removed from the religion which has made Christendom." The faith of the older Unitarians accepted what he deems essential here. It is otherwise with the stress he lays upon the new life given unto men in their

\* "Democracy and Character." By Reginald Stephen, M.A., Canon of St. Paul's Cathedral, Melbourne. The Moorhouse Lecture, 1908. (Williams & Norgate. 5s.)



communion with Christ through sacramental channels. Here runs the real dividing line. Do we worship Jesus Christ or his Father and our Father, his God and our God? H. S. S.

## OBITUARY.

### THE LATE MR. E. D. DARBISHIRE.

At the morning service in Cross-street Chapel, Manchester, the Rev. H. Enfield Dowson, who was the preacher, devoted his sermon to the memory of the late Mr. R. D. Darbishire. The service was conducted by the Rev. E. P. Barrow, and there was a large congregation, which doubtless would have been much larger if it had not been the morning for the Lord Mayor's official attendance with the Corporation at the Cathedral.

"The faith which thou hast have to thyself before God" (Rom. xiv. 22) was Mr. Dowson's text, and he spoke of the sacred memories which gathered about that old chapel, in which for generations witness had been borne to truth, to liberty, and to religion. The fathers who had gone out into the wilderness at the time of the Act of Uniformity had purchased their liberty at a great price, and the founders of that congregation had been born in days of hardness. Those old English Presbyterians were cast in an heroic mould. Religion was their very life; their Puritan spirit was independent of outward temple or religious rite or priestly ministration; each man was his own priest to go straight to the throne of grace. And no one, the preacher said, had been a truer representative of that spirit, or a more faithful worshipper, than he whom they were mourning.

Mr. Dowson then spoke of his own long intimacy with Mr. Darbishire as one of the most inspiring influences of his life, and recalled memories of his visits in college days to Pendyffryn, the beautiful home in North Wales of Mr. Darbishire's father and mother, who "made life seem better for being shared by such as they." Of Mr. Darbishire himself he spoke as one of those who live in their personality even more than in what they do or say. In his long life, active to his latest breath, his powerful brain and his untiring physical powers knowing no rest, he did much. His toil was marvellous for its constancy and its wide field. But still he was more to us than all his work. He moved us, laid hold of us, and impressed himself upon us as only a chosen few can do, and so his influence abides. Robert Darbishire was just himself and no one else at all; indeed, so much the author of his own life that you could never tell where he would break out next. He followed no guide but the unfettered will that no one could arrest, unaccountable, unpractical at times, bound by nothing but obedience to the peremptory call to be true to the highest that he knew, never counting the cost, unfaltering, undismayed, even though he stood alone. One thing alone was always sure, and that was that whatever his conscience told him to do or say or bear he would go through with to the last ounce.

His life, Mr. Dowson said, was a true ministry, higher than any ordained of man, the ministry of the heart that is

pure and the soul full of the love of Christ. It was a life which quickened to high ideals, to which compromise was impossible, steadfast as the needle to the pole, and he shamed us out of all that was meaner. He thought he had no power of speech; but hadn't he? There was often a directness and a moral force in his utterance which became the most moving eloquence. Another thing Mr. Dowson spoke of was his beautiful brotherly spirit, his generous love of others, making it like a second nature with him to use his abilities and his means to make life happier, brighter, and purer for others. What a happy man he was, dispensing the vast fortune of which he was the trustee for the city of Manchester and a large district around. It is a blessed memory that he lived to see his work completed.

He was devoted, Mr. Dowson said, to the work of the Domestic Missions, in their closeness to the spirit of Christ, who went out "to seek and to save that which was lost"; and he was a typical lay student of Manchester College. Its spirit of free search for the truth of God was the very passion of his soul. They had never known a more devout and truly religious man. He was to them a brother minister, if not in name, in very deed, an example, an inspiration and strength to them all. He gave them a friendship and brotherly love which none surpassed. He was the guardian of the liberty of their churches, and Mr. Dowson concluded with the prayer that no limit might ever be put to their religious communion in that grand old building and in their churches throughout the land. Mr. Darbishire was an apostle of the true spirit of their religious communion, and as they were true to that spirit the light would shine for them more and more unto the perfect day.

Other memorial sermons were preached in Manchester on Sunday by the Rev. C. T. Poynting at Platt Chapel, the Rev. A. Cobden Smith at Lower Mosley-street School, and the Rev. B. Walker at the meeting-room in Goulston-street.

### DR. CARPENTER'S TRIBUTE.

ON Sunday last, after the sermon by the Rev. J. M. Lloyd Thomas in the Chapel of Manchester College, Oxford, the Principal spoke as follows:—

Once more it falls to me to say words of commemoration and farewell. To-day we remember one who passed from us last Sunday after a long and intimate connection with this College which began all but sixty years before that of the late Dr. Edward Caird, of whom I spoke a week ago. Yet many now present will hear his name for the first time, for the public work which earned for Robert Dukinfield Darbishire so high a place in the esteem and affection of Manchester citizens was given to the city of his birth. His religious life, singularly pure, profound, and passionate—whether as a devout Theist, pupil, friend, and follower of Francis William Newman, or whether, as in later years, as a lowly and loving disciple of Jesus Christ—was nurtured in a home where the ancient traditions of English Presbyterianism, its personal piety and its love of liberty, were ardently cherished. "To

such training," he once said, on one of those rare occasions when he spoke of himself, "I owe a certain passionate openness of thought and speech and conduct, in the maintenance of the principles of free thought, and overpowering loyalty to the cause of civil and religious liberty, and faithful humble devotion to every social attachment, or personal service, to ourselves and our neighbours."

Entering this College (then in Manchester) as a lay student in 1841, he was brought under the immediate influence of John James Tayler, James Martineau, and Francis William Newman. No study at one of the elder universities was possible to him, but under such teachers he laid the foundations of a broad and liberal culture which he pursued with untiring diligence to the last. He not only read both widely and deeply, in several languages, but he was at home in more than one science, and possessed a large historic knowledge of art. From the beautiful library which was almost the sole luxury which he admitted into his simple and strenuous life he constantly made generous presents to his friends, and a continuous stream of benefactions has largely enriched the library of this College, where some years ago he placed a series of designs in stained glass giving pictorial illustration to his religious ideas.

To this College he had already given the benefit of his legal skill and personal devotion during thirty-seven years of voluntary service as one of its secretaries, from 1855 to 1892. He had long cherished the hope of its removal to Oxford. But when, about a quarter of a century since, it became possessed of University Hall, London, and the Oxford scheme faded into the background, he guided the College through its new opportunities and obligations, as if they were the fulfilment of his own desires, with a self-sacrificing magnanimity which only those could properly appreciate who knew what hopes and purposes he set aside. And when at last the hour of advent actually arrived, I well remember the exalted happiness that beamed from his extraordinarily expressive countenance after the opening address had been delivered by the Principal, Dr. Drummond, and he exclaimed, in his vivid way, on reaching my house, "I have been waiting for this for two hundred years."

I leave unnamed the long roll of institutions which he helped to found or to develop in Manchester. Unnoticed, too, the untiring administration of his share in the Trust (amounting, I believe, to more than a million of money) bequeathed with such splendid confidence by Sir Joseph Whitworth to his widow, Mr. Christie, and himself, with which he was able to carry out so many carefully planned schemes for the welfare of his fellow-citizens. Nor can I speak of his personal service among the poor, of his frequent counsel to ministers and congregations; of his delicate aid in suffering or distress—the unnumbered acts of a large and loving heart. There were sometimes strange and incalculable words and deeds. That passionate openness of speech and conduct led him occasionally into unexpected situations, baffling and bewildering to his friends, and painful exceedingly



to himself; it begot a prophet's severity of denunciation, it seemed also sometimes to beget a prophet's one-sidedness. In his last decade he flung himself with all his power of moral indignation and poignant utterance against the spirit of sectarianism which he discerned among the churches which had once been the religious home of his youth. He pleaded in season and out of season, by correspondence, by the spoken word, and by a long series of publications, for an "open brotherhood" and fellowship of thought and life, in protest against what he mockingly called Unitarianity. It was a warning that we shall neglect at our peril. It came from one who dwelt habitually on the heights, and measured everything, his own achievement included, by the austere tests. We can wish nothing better for the simplicity and steadfastness of our own work here than that it may be done in the spirit of the fellow-labourer and benefactor who only desired to be known in our records as an "Old Student."

At a meeting of the Committee of Manchester College, Oxford, held in the Cross-street Chapel Room, Manchester, on Monday, the following resolution, moved by the Rev. H. Enfield Dowson, from the chair, seconded by Mr. A. H. Worthington, who succeeded Mr. Darbishire as lay secretary of the College, and supported by Dr. Carpenter, was passed in reverent silence:—

"That this Committee records with profound grief the death of Mr. R. D. Darbishire, after a life-long connection with the College—a lay student at Manchester, 1841-5; a trustee since 1850; lay secretary, 1855-92, a period of 37 years; finally retiring from its Committee in 1901, 46 years after his entrance on the secretaryship. That the Committee cannot express their sense of the loss sustained in the close of a life whose services have been of inestimable value to the College. That to have been permitted through a long course of years to work hand in hand with Mr. Darbishire was to those who were privileged to be his colleagues an inspiration, as they were touched by the enthusiasm of his self-devotion to a cause that was as dear to him as life, and for which he toiled unceasingly, having at his command an unequalled knowledge of the traditions of the College and an administrative ability that always rose the higher the greater the occasion for its exercise, as in effecting the removal to Oxford, of which he was himself so earnest an advocate. That if in the beautiful new home, at the unveiling of whose stone of dedication he gave a memorable address, it fulfilled with ever-growing fidelity its high and sacred calling of 'Free Teaching and Free Learning of Theology,' it was largely due to the influence which Mr. Darbishire so long exerted on its counsels. That in bidding farewell to their late revered associate and beloved friend the Committee can give utterance to no higher hope than that the College may in the coming time enshrine the spirit which breathed in him. That the Committee extend to Mr. Robert S. Darbishire and the family their deep sympathy in their great loss."

#### THE LATE REV. FRANK WALTERS.

A MEMORIAL service was conducted by the Rev. James Forrest, in St. Vincent-street Church, Glasgow, last Sunday. At the close of a discourse on "Nature's Optimism," Mr. Forrest said: "The faith and hope of which I have spoken this morning were the essential religion of him whose loss we unfeignedly mourn to-day. I but echo the conviction of those in this congregation who knew him best when I say that through all his Christian ministry the Rev. Frank Walters was not only a preacher, but a living example of faith in the highest and hope for the best. He was minister of this church for nearly nine years, and in those years he not only ably and eloquently expounded the principles of our free faith, but convincingly commended its truth and worth in the helpful and uplifting influence of his character and conduct. There are comparatively few with us now who came under that influence, but those few hold his memory in such honour and affection as will remain while life lasts. To the young especially he was a wise counsellor, a faithful guide, and a genial friend. He made one feel that in his presence one must be at one's very best. That is a truly divine influence, and to have exerted it upon even a very few is one of the greatest honours and privileges of life. In many other ways he was a power for good, but here he was greatest. For, most of all, the worth of a man is in his simple human qualities and virtues, and in these Mr. Walters excelled. His life was not only full of earnest labour and devotion to his ministerial and other professional duties, but burdened and impeded by many difficulties and trials. For years his fight of faith, his struggle against religious negativism, was severe and trying. For years also he had to battle against physical weakness and a nervous prostration that often made mental effort agonising. His share of domestic anxiety and trouble was also greater than falls to the lot of many. And in the last years of all disappointments and griefs were heaped upon him in such measure as surely to hasten the end.

Yet in every condition and circumstance he preserved his faith and maintained his work, losing neither hope nor courage. Whether or not we may truly say, as I myself think, that he died for his faith, he certainly lived for it, and that faith was faith in the best—a divine optimism that sustained him in life, and honours and exalts him in death—the faith that is very sure of God, and therefore is sure and helpful of all that is Godlike in man."

The Rev. C. Hargrove writes to us in reference to last week's memorial notice of Mr. Walters:—"It was not 'The Imitation of Christ,' as I was at first informed, but 'The Confessions of St. Augustine,' which lay by his side on the bed, the pencil in it to mark the place."

His final reading had been of those chapters in the ninth book of the "Confessions" (10th, 11th, and 12th) which tell of their last conversation at Ostia, and of what his mother's death was to Augustine. To these chapters, as marks upon the volume clearly show, Mr. Walters was most constantly drawn.

#### THE REV. E. J. WILKINS.

WE deeply regret to have to record the death, on Friday, November 13, of the Rev. E. J. Wilkins, under tragic circumstances, by his own act. Mr. Wilkins, who was forty-eight years of age, was Borough Librarian of Poole, and since 1884 had been minister of the neighbouring congregation at Wareham. He was a man held in very high regard, and warm testimony has been borne to the value of his services as librarian, and in connection with the secondary schools and pupil teachers' centre at Poole. Mr. Wilkins had an attack of influenza in the spring, and had latterly suffered much from sleeplessness. He was found on Friday afternoon in the gymnasium of the Free Library buildings hanging from one of the ladders. At the inquest on Saturday the deepest sympathy was expressed with Mrs. Wilkins and the other members of the family.

The funeral service was held on Monday in the Unitarian Chapel, prior to the interment at the Poole cemetery. The service was conducted by the Revs. H. S. Solly and C. C. Coe, and Mr. Coe gave an address in the course of which he spoke of the respect in which Mr. Wilkins was universally held, and of the love with which some of them regarded him, as a most dear and cherished friend. The services he rendered to the borough were by no means perfunctory, and he took a personal interest in the children and in the young men and women who were being trained as teachers in the schools with which he had to do. He was a faithful servant in accordance with Christ's ideal of lowly service, graciously and freely he gave himself in service of others, asking only the joy of doing good. He even shrank from any public recognition of his services, and in connection with the coming jubilee of the Wareham Chapel, and the completion of his own twenty-five years of ministry, when an appeal for the restoration of the chapel was to be made, he begged that there should be no personal reference to himself. Having referred to the tenderness of his home relations, Mr. Coe continued:—"For a character like this we might well have anticipated a life of joyful service and an end of perfect peace. But, alas! it was not to be. Whatever explanation there might be given, of this I am assured, that the cause of all will be found ultimately in the sacrifice of his self-denying love.

"There are more tragedies in this world than we know of. Men and women go about their daily business—performing their duties, taking interest in current events, apparently happy and contented—and yet beneath there is some sorrow which cannot be shaken off, some redeeming effort which cannot be accomplished. Yes, 'the heart knoweth his own bitterness and a stranger doth not intermeddle with his joy.' Such sorrow may arise from many causes, but we naturally shrink from their investigation; yet one thing is clear to me, that where there is a sympathetic heart—striving and perhaps not always successfully to help those who are in sorest need of help—one of two things must happen, the heart must harden or it will break; and in that broken heart there will arise despair, which in the soul



of a God-fearing, God-loving man is only another name for madness—a sudden madness, sweeping all before it, and leading to the tragedy which we all so deeply deplore.

"I had a long interview with our friend the day before his death. He discussed many topics in which we had a common interest. He arranged to preach for me next Sunday if he could get a suitable supply for his own pulpit. He promised to see to it at once. I was expecting to hear from him by each successive post, till letters came to tell me what had happened. If only one could have known, if only one could have averted the sad event.

"And now, dear friends, you will, I am sure, join me in the fervent prayer that God will send the healing balm of His peace to be a source of comfort in the bereaved home, where his loving presence will be so missed; in the little flock at Wareham to whom he ministered so long and so faithfully—in the circle of his friends who will cherish his memory in loving admiration and in tender pity."

At the close of the service the organist played Chopin's "Funeral March." Mr. Obe conducted the service at the graveside.

## THE CHILDREN'S COLUMN.

### AN OLD DREAM.

THE PILGRIM'S PROGRESS is the best known of all the books John Bunyan wrote—in fact, it is said to be more widely read than any book except the Bible. It has been translated into more than seventy languages, and has been a help and blessing to thousands, from China to Africa—from the Esquimaux in their snow huts to the sunburnt peoples of the South Sea Islands.

It may be said to be a series of parables, forming a picture story of the life of each of us who sets his face heavenward, to walk in the paths of righteousness.

Bunyan introduces his story by saying: "As I walked through the wilderness of this world, I lighted on a certain place where there was a den, and laid me down in that place to sleep." This place is thought to mean the Town Jail on Bedford Bridge, where I told you he spent six months. Half-way through his story, he says, "I woke from my dream," and goes on, "I dreamed again," and some think that this means that he was set free, and continued his story at home.

In his dream he sees a man whom he calls Christian, who lives in the City of Destruction. He resolves to travel to the Celestial Country. The way to it was by a straight and narrow road. At first Christian was weighed down by a heavy burden on his back, which he could not unloose. This was made of his sins. When he came to the Cross on which Jesus had been crucified, his burden fell off. And to-day Jesus, by his beautiful example, his noble death and his risen life, with God, helps us to get rid of our sin.

After this, Christian has many adventures. At one time the way led up a very steep hill. Two men had been walking with him a little while. At the foot of the hill they looked about and found easier paths on the right and left, and took

these. But one was led into a great wood where he was lost, and the other fell into a pit. Christian kept on the right path up the Hill Difficulty, though it was so rough and steep he had to climb on his hands and knees; so he reached the top at last, singing as he went.

"Better, though difficult, the right way to go, than wrong, though easy, when the end is woe." You may say this next time you have some hard task to do, for those who will not climb step by step over difficulties ruin their lives.

When Christian reached the top, he saw on the road before him a stately palace, and he resolved to ask if he might stay the night there. As he went towards it he saw in the dusk a great lion on each side of the road. He stopped in fear, but the porter who stood at the door watching called out to him to come along for the lions were chained. Then he went on, trembling, between the roaring lions who stretched out at him, but could not reach him. So he reached the gate and some of the maidens who minded the house came to welcome him. They bore the quaint old Puritan names which were used in Bunyan's day, Discretion, Piety, Prudence, and Charity, and they told him this "House Beautiful" was built by the Lord of the Celestial Country as a resting-place for pilgrims. They gave Christian supper, and after praying for God's care through the night, they showed him his bed in a large upper room, whose window opened towards the sunrise, and which was named "Peace."

Before he left them, they clad him in armour ready for the dangers which lay before him—helmet and breastplate, sword and shield, and shoes which would not wear out.

Does it seem to you strange that the Lord who prepared this beautiful resting-place for his pilgrims should have allowed lions to frighten them? But the porter was watching, you remember, and assured him they could not hurt if the travellers just kept straight on. That is the same in our life to-day. We are very frightened sometimes at what we think may happen to us if we do our duty, but God's message to us is that nothing can really harm us if we keep in the right path. You think, perhaps, that the lions were not chained in those old days when the Christians were thrown to them, yet, after all, though their bodies were torn and killed, the lions could not destroy their souls, which would live for ever. The martyrs realised this, and that God was helping them to bear the pain, which would soon be over, when they would hear His "Well done."

Soon after Christian left the "House Beautiful," he came to a very slippery bit of road leading down to a gloomy valley called "Humiliation." Here he met with a frightful monster, "Apollyon," who was covered with fishy scales and had wings and claws and terrible teeth, while fire and smoke came from him. Christian and Apollyon had a great battle, which was made all the more fearsome by the hideous yells and roars of the great beast. At last Christian, though wounded, conquered; and the dragon flew off. Joining this valley was another called the Valley of the Shadow of Death, which was very dark, and where Christian

was frightened by many evil spirits. I think that part of what Bunyan wanted to show was that after we have been having a good time as Christian had at the House Beautiful, we often find we have an extra hard battle to fight with sin.

People wonder why Bunyan put the Valley of the Shadow of Death in the middle of Christian's journey, and some think that he was referring to one of the illnesses he himself had, from his hard prison life.

Soon after, Christian overtook another pilgrim named Faithful, and they travelled on together till they reached the town of Vanity, where a great fair was being held. The word "vanity" means emptiness, and in "Vanity Fair" Bunyan is describing those people who spend all their lives in getting that which has no true worth, and which will not last. Money and fine clothes, houses and good things to eat and drink we cannot take with us to the next world. All we can take there is ourselves, what we have made ourselves, the memory of what we have done, and the true love we have gained. Then is it not foolish to think most of getting the things which we must leave behind when we die?

Because Christian and Faithful did not care to buy these things which the people of the fair had to sell, they were mocked and pelted with mud, then loaded with chains and put in an iron cage. At last Faithful was tortured and then burnt to death. But Bunyan says he saw in his dream that a chariot and horses took his spirit the nearest way up to the Celestial City. Christian escaped and continued his journey.

He had many other adventures of which I have not time to tell you. I hope, when you are old enough, you will read this rare book for yourselves.

At last he came in sight of the Beautiful City, but found that before it lay a river which had no bridge. He was obliged to go through it, and the water came nearly over his head, but, helped by his friend Hopeful, he got through. On the further bank they were met by two shining ones, who took them up the great hill on which the city stood, and hosts of heavenly ones made glad music on golden trumpets. When they reached the city gates their raiment, too, became white and shining, and all the bells of the city rang in welcome as they were led in to the King.

EMMELINE J. DAVY.

**WORKERS' AID SOCIETY.**—The Secretary begs to remind the members that their work and subscriptions should be sent to her by the end of the present, or very early in the next, month. She takes this opportunity to thank the contributors for their help in the past, and to assure them that their work has been appreciated, and she is sure she need not remind them that it is feared the coming winter will bring much distress among the London poor. All contributions either for the Winifred House Nursing Home or for the London Missions should be sent to Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

Education should be tender and severe, and not cold and soft.—*Joubert.*



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LONDON, NOVEMBER 21, 1908.

## RELIGION IN SOCIAL REFORM.

WE report this week the Autumn Meetings at Nottingham of the National Conference Union for Social Service, and are looking forward to publishing in full the address given by the Rev. P. H. WICKSTEED, the President, on "The Social Ideals and Economic Doctrines of Socialism." This week we have, also, some notes on the remarkable meetings of the League of Progressive Thought and Social Service, held on Monday at the City Temple. We commend to our readers the full report of those meetings and the sermon by the Rev. R. J. CAMPBELL on "The Present Relations of Religion and the Social Movement," which will be found in this week's *Christian Commonwealth*. It will be well for those of us, especially, who are by no means convinced of the soundness of the Socialists' economic propaganda, to consider the appeals of Mr. CAMPBELL's sermon and of the Progressive League, and to realise the significance of the religious passion at the heart of it.

The Progressive League has only been established during the present year. In April an organising secretary was established (the Rev. F. R. SWAN, a Congregational minister, formerly of Huddersfield, and author of a striking book, "The Immanence of Christ in Modern Life"), but, as a matter of fact, as Mr. CAMPBELL said on Monday, the League has formed itself, and branches have sprung up in all parts of the country. In Wales there has been a specially vigorous response. The League is based on two declared principles: (1) That the spiritual unity of mankind, expressed in the words "We are members one of another," should be embodied in all social and industrial life; (2) That all material things and conditions should be used and valued for the highest well-being of society and of the individual. And its objects are stated as follows:—

(1) To provide a common meeting ground and fellowship for all who are in

sympathy with progressive Christian thought.

(2) To propagate the truth of progressive Christian thought as a practical gospel for modern life.

(3) To work for a social reconstruction which shall give economic emancipation to all workers, with fullest opportunities and the most favourable surroundings for individual development, and establish a new social order based upon co-operation for life instead of competition for existence.

(4) To help in the creation of a stronger sense of individual, civic, and national responsibility for the destructive social conditions of the day; to co-operate, as far as possible, with other organisations having similar aims, and to assist in the election to public bodies of advanced social reformers.

It is difficult to see how any but convinced Socialists can accept the economic implications of the third of these objects, but the ideal of the Rev. R. J. CAMPBELL, the founder of the League, is that it should be entirely unsectarian, both in theology and economics. His position is finely stated in the following passage of his address at the City Temple on Monday evening:—

"We have no formal creed, either theological or economic; indeed, we could not have such a thing without being false to the spirit of our movement and entangling ourselves again in a yoke of bondage. But we all, I think, without exception, recognise that no gospel is worth the preaching which does not issue in concerted effort towards social regeneration. Let me point out, however, that this fundamental conviction does not commit any member of our League to the theological or economic opinions of the other. We believe in the fullest liberty, and that we can safely trust it. It remains to be seen whether the permission of this latitude will be consistent with intensity of purpose and effectiveness of common action. I am personally a strong and hardworking advocate of economic socialism; I have, I am proud to say, a place on the platform of the Independent Labour Party. But my friend, Dr. ANDERSON, of Dundee, is not; but the religious society which, on grounds of this kind, would exclude from its ranks such a veteran preacher and thinker, would deserve to fail, and I for one would not wish to belong to it. For Dr. ANDERSON is as much in earnest about social reconstruction as any of us; he has been preaching it for thirty years, and we shall be all the richer for availing ourselves of his high character, long experience, and wise counsel, without asking him to toe any economic line. But upon one thing above all else we must insist to-night and from this time forward, if there be any doubt about it in anyone's mind, and that is that we are now at the beginning of a mighty spiritual movement. I say *spiritual* advisedly—not theological and not economic. These aspects of it are only secondary; the primary thing is the quickening of religious enthusiasm in the hearts of men. The world is hungering for God; there is a new susceptibility to religion on every hand. The period of

scientific aloofness from the facts of Christian experience is drawing to a close. The old materialism is dead. Old forms of presenting religious truth may have fallen into discredit, but the truth itself remains, and the sparks of faith can soon be rekindled into flame. This new urge of the spirit is not confined to any one country or any one section of society. It is rising spontaneously everywhere throughout the world, and nowhere more plainly than in the Church of Rome itself. What we have to do now is to forget the denominational barriers, fling aside the shibboleths of dogmatic theology, and go boldly forth as went the Galilean fishermen of old to proclaim the kingdom of God on earth as it is in heaven. As our movement is a movement of the Spirit, we must trust the Spirit for its results, and appeal with confidence to the highest in human nature as being already one with God. We want this to be a praying movement; it began in prayer, it continued in prayer to-day—a movement marked by invincible faith and loving zeal. Never before in the history of liberal Christianity can it be said to have been a spiritual movement. It has produced isolated spiritual men of earnest consecration and saintly life, but it has never taken fire and resulted in a spiritual uprising such as the Franciscan movement in the thirteenth century or the Methodist Revival in the eighteenth. An opportunity has come now, and it depends upon our own unselfish devotion and confidence in our evangel whether it will be the force that shall swing civilisation back to God or whether it will not. Man has not created this movement; its spontaneity proves that it is of God. As of old, our leader and guide and inspiration is JESUS CHRIST, the same yesterday, and to-day, and for ever. I want no other leader. In living confidence in Him and all that He has brought to men, and all He has still to bring, let us go forward in faith, nothing doubting, and God shall give the increase."

And in the same spirit the Rev. T. RHONDDA WILLIAMS, who is a Vice-President of the League, insisted that there was no permanent hope for social reform, unless it was inspired by a genuine faith in God and human brotherhood. What they wanted, he said, was "a breath from Calvary, a breeze from the mount of self-sacrifice." (We quote from the report in the *Christian Commonwealth*):—

"In the great surrender of the soul to God arose a new humanity, in which all men were one. Differences would remain in matters of intellectual apprehension and judgment, but all bitterness would vanish in the common access through one spirit to the FATHER of all. They wanted intellectual advancement and progressive thinking in religion, which might do something to show the untenableness of old dogmatic traditions, and by so doing clear away some obstacles to union, but by themselves they would not give us a positive unity. What was called liberal Christianity by itself might leave us in a wide, tolerant indifference. Indeed, that had often been the weakness of liberal Christianity; men had lost their old prejudices, but often their enthusiasms with them. One of the



most hopeful signs of the present time was that liberal Christianity was striking the deeper spiritual note. It was his conviction that the liberal movement in religion was now coming to its baptism of the Spirit. In this experience they were passing from the consciousness of striving and seeking after God into the master consciousness that God had found and filled them. Here they got, not a theory that all men were one, but a vivid realisation of it in which the mind lived, so that there was no hatred and no enmity. It was an inward realisation of the CHRIST consciousness in which there was neither Jew nor Gentile, barbarian nor Scythian, bond nor free, but one new humanity with access through one spirit to the FATHER of all. Turning to the consideration of social service he was convinced of the same need, that of a deep spiritual note. It was only on a spiritual basis that true social work could be done. The greatest service that could be rendered to what was called the Socialist movement to-day would be to spiritualise it. A more spiritual point of view was the need of all political parties. The Socialism he believed in, and for which he should not cease to labour, was the Socialism which grew out of a realisation of the spiritual unity of mankind. True Socialism concerned not any class but society as a whole."

What we desire is that the deep religious significance of these utterances, and the movement they represent, should be fully recognised. It should serve as a call to the churches of every connection throughout the land for a new conviction of faith in the power of human brotherhood to overcome the gross evils of selfishness and cruelty, and to find the true way to social amelioration, for the furtherance of the Kingdom of God on earth. The passion for social reform is by no means confined to those who are technically "Socialists," and many of those who enthusiastically call themselves such have no adequate knowledge of the practical implications of the doctrine they profess. It is the dream of brotherhood, and of victory over manifest evils, that fills their hearts.

What we have all to recognise, whether we are "Socialists" or not, is that in the present unrest there is a veritable moving of the Divine Spirit in the hearts of men, bidding us with earnest and consecrated purpose seek and strive for a better way; and what we ardently desire for the fellowship of our churches is that in them the one spirit of reverent seeking for the truth may prevail amid whatever differences of judgment, and with that willingness of surrender to the truth, whether theological or economic, a like willingness of self-sacrifice, wherever the way shall be made clear, for an abundant giving of the best gifts, both material and spiritual, for the regeneration of our common life as a people, and ultimately as a brotherhood of nations upon earth.

## NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

A SERIES of meetings, under the auspices of the National Conference Union for Social Service, culminating in a joint gathering of the local Social Reform League, were held in Nottingham on Wednesday, November 11. The meetings were, upon the whole, well attended, the addresses were wonderfully inspiring, and the experiment of visiting the city may justly be said to have been a success.

The proceedings were inaugurated by a service in the High Pavement Chapel, conducted by the Rev. F. Heming Vaughan, of Mansfield, and a powerful sermon on the Social Conscience was preached by the Rev. Joseph Wood, the President of the Conference. The preacher took his text from St. Matthew xx. 28, "The son of man came not to be ministered unto, but to minister." The awakening of the social conscience, he said, was one of the most significant features of our times, and he uttered an earnest appeal to the Christian Church and its members to realise and accept their responsibility towards social regeneration.

At the afternoon conference the chair was occupied by Mr. J. Harrop White, of Mansfield, and there was a fairly large attendance.

The chairman offered a hearty welcome to the Conference in the name of the North Midland district, and said that he had for long felt that there was a call upon their churches to devote themselves to social work in some form.

A very sympathetic letter was read from the Rev. Dr. J. B. Paton.

The Rev. J. Bruce Wallace, in speaking of "the investment of capital in social service," declared that nothing could satisfy the awaking social conscience of the community short of the whole nation, reorganised as a co-operative commonwealth, with a place secured in it, a brother's or a sister's place, for every citizen, with ample opportunity for the development and exercise of all proper human faculties, and the living of a healthful, useful, and happy life. It was not from any class war that the present disgraceful situation had arisen. It had arisen simply from the acting-out of the average thought and sentiment of the community; and what was needed was a change in the average thought and sentiment, and so a change in the average practice. The present capitalist system could last only so long as men and women were educated to that system and found in it an expression of their sentiments. As regarded the way in which we should advance to the co-operative commonwealth, we should all probably admit that we were not to neglect all those rights of citizenship that had been won for us by the struggle of our forefathers. The majority would continue to rule; but could not a minority, acting irrespectively of the views of the majority, do something to prepare the way for a higher order, and for a grand revolution that would bring home conviction to multitudes who were not yet willing to be convinced by any amount of argument? His point to-day was to deal with investments as a way of social revolution—not merely a way of social

reform. Socialists said that what was required was the nationalisation of the land, and of the means of production, distribution, and exchange. But for the inception of a genuine co-operative commonwealth, no such vast measure as that was necessary. What was necessary was the nationalisation of enough of the natural opportunities, and the means of production, distribution, and exchange, to set people to work in a system of mutual service, to set as many people to work as were so disposed. Setting himself to answer the query as to how much was really necessary to set people to work under scientific conditions with the best apparatus of modern times, he put the figure at £150 per head per worker. Of the 41,000,000 of our people there ought not to be more than 10,000,000 workers—there were, unfortunately, more—so that it would cost £150,000,000 to purchase the means of production from the present owners. In short, one-tenth of the wealth of the country would be the price of the economical emancipation of all the workers if only it could be got hold of. He recognised, however, that that was too much to expect in the present degree of moral development. But there were 1,000,000 workers who were sometimes in work and sometimes out, what were known as the submerged tenth. Supposing an opportunity were offered to them all, to work for themselves and each other, to learn how to work if they knew not how, and labour in mutual service. Suppose that were done by means of the extension of garden cities, and the large resources that were always seeking investments were applied with the express object and aim of the exodus of the submerged tenth from their submerged condition into new opportunities for unfolding their life; that would be a great deliverance for these particular workers, and it would mean a fresh start for them, and the whole economic situation would be altered. For those who were sometimes in work and sometimes out would be withdrawn from the labour market, and the power of the exploiter would be gone. The whole cost of this, the price of the emancipation of the submerged tenth, and of all the workers, would thus come out at £150,000,000—half the price of a big war. He did not suppose that there was the least chance of their persuading any Chancellor of the Exchequer to attempt to raise and invest an amount such as that. But after all it meant only the one-hundredth part of the wealth of the country. If a vertical section of the population, including all the various classes, were prepared to forsake all that they had for the sake of the redemption of their fellow-men, by that great outburst of enthusiasm, if it were scientifically organised, the price would be raised. Or, in another way, something less than a penny in the shilling of the income of this country would provide the money. So, too, would the amount saved annually, seeking fresh investments, the fresh annual capital. It was not lack of means that troubled us. The fact was that we were all landlords, capitalists, and wage earners, living in a stage of thought and feeling that it was about time we left behind us. We had not yet emerged into our per-



fect humanity. We had not realised the divinity of our nature ; and the realisation of that was the realisation of the divinity of our brother's nature. All the responsibility did not rest on the rich. The workers, if they knew how to invest their savings, could purchase their own emancipation. His great hope was that there might take place some great sweeping religious, rational, and humane movement that would arouse such an enthusiasm of redemptive love as would bring into the service of the last and least immense resources and immense organising ability ; and then we should see the exodus out of our industrial Egypt, and we should see the people enter the land of promise.

The Rev. A. Thornhill (Derby), Mr. Chas. Smith (Sheffield), the Rev. P. H. Wicksteed, and Mr. T. A. Pierce, secretary of the Nottingham branch of the I.L.P., subsequently spoke, and Mr. Bruce Wallace was very heartily thanked for his address.

After tea had been served by the ladies of the High Pavement congregation the Conference was resumed, Mr. E. W. Enfield, of Nottingham, being voted to the chair. The Rev. P. H. Wicksteed gave an address on "The Social Ideals and Economic Problems of Socialism," which we hope to be able to publish in full in the next two numbers of THE INQUIRER.

The evening meeting was held in the lecture hall of the Mechanics' Institution, presided over by the Rev. J. M. Lloyd Thomas, as president of the Nottingham Social Reform League.

The Rev. Joseph Wood spoke of "The City Beautiful." The condition of our cities was not, he thought, so bad as it was 40 years ago, but it was still bad enough. It was their desire to make the city a place of healthy, happy homes, of gracious human influences, a place of splendid public treasures, of free commerce of ideas, of healthful energy, and, above all, of realised brotherhood. And the city beautiful would never come about until the idea of brotherhood had taken a firm hold of men's minds. The President drew a picture of the conditions obtaining in many of our large cities, and declared that far worse were the moral conditions and moral results. He had a dream of the city beautiful. He dreamt of a town council which would have public spirit, imagination, and statesmanship enough to buy an estate on the outskirts of the town of 600 or 700 acres, on which it would put 6,000 houses, with accommodation for 30,000 people, and every house would carry with it a free tram ticket into the centre of the town. This district would have its own parks, its own playgrounds, its own library, its own art gallery, its own baths and wash-houses, and it would have wide thoroughfares ; it would have cottages built in pairs, and no two pairs exactly alike, for the corporation that he was thinking of would be an intelligent corporation, with a love of beauty, and it would strive to make the very outsides of the houses beautiful to look at ; and each pair of houses would stand in its own garden, and life there would be under sweet and healthy conditions. He did not know why, as a matter of practical statesmanship, this could not be done ; but he did see that

at present our town councils were not equal to the task.

Mr. Richard Robinson, of Manchester, dealing with some phases of the unemployed question, said that the present state of affairs was a menace to our civilisation, a disgrace to our Christianity, and a serious injury to the body politic if it was allowed to remain. He quoted figures to prove that the unemployed as a body were willing to work if work could be found for them. Everyone who had been privileged to work among very poor classes in Liverpool and in Manchester knew that they would find just as much unselfish generosity, just as much service to each other, just as much desire to do what was right as they would find in any other class of the community. And if we were to take the percentage of "won't works" it would be larger among the upper tenth than among the submerged tenth. In his view the farm colonies, properly classified, provided the remedy for the evil of unemployment. They yielded good results to the men, to the community, and to the land.

The Rev. P. H. WICKSTEED, speaking on "The Churches and the Social Problem," said that the existence of evils was a standing reproach to the Christian churches, who ought not to be content to cultivate their own spiritual life, but to form themselves into a militant organisation for bettering the conditions around them. The churches were professing to teach people to love and admire wisely and well, to care for things that were worthy, to have purposes that ought to be fulfilled. How far had the churches succeeded in performing this, their own strictest spiritual purpose, which at the same time would constitute the root solution of all solutions of the social problem in making people desire things that were worthy to be obtained, whatever the method by which they were obtained? Had the churches and Sunday-schools succeeded with the childhood of the more prosperous end of the working classes, or the manhood and womanhood of them, and of the middle classes, or the lower middle classes? Had they succeeded in making a worthy life seem attractive and beautiful? Were all the members of the churches themselves, was their scheme of life free from grossness, free from vulgarity, from emptiness? Developing this thought, Mr. Wicksteed said that he did not see how the churches could be the media for forming and distributing the body of economic doctrine, but they could do something towards the formation of an atmosphere of sympathy which would encourage and stimulate thought on economical questions, an atmosphere which should create a constraining moral demand on the intellect of this country to devote itself to the solution of economic problems.

The Rev. R. P. Farley, of London, spoke of "The Social Witness of Liberal Christianity."

THE persistent up-lifting of types of being from epoch to epoch proves the ceaseless activity of a living spirit, working out a definite purpose and manifesting Himself with an ever-brightening glory.—H. W. Crosskey.

## ST. MARK'S, EDINBURGH.

JUBILEE OF THE MINISTRY OF THE REV. R. B. DRUMMOND, B.A.

EXACTLY fifty years after his induction on Sunday, November 14, 1858, as minister of St. Mark's Chapel, Edinburgh (his first and only charge), the Rev. R. B. Drummond's jubilee in the ministry was last Saturday celebrated at the chapel.

The history of the congregation which he has served so long goes further back than St. Mark's Chapel. The interesting "Historical Account," issued in connection with this celebration, tells of the origin of the congregation in a little band of seceders in Berwickshire, who split from the Cameronians (the stern Calvinists who would not accept the Revolution settlement of 1688) in the middle of the eighteenth century. And soon the ancestors of the congregation seceded from the seceders, and took up a position of their own, based on the principles of free inquiry, with no authority but that of the Scriptures, and the doctrine of the universal love of God. Their first minister, James Purves, was appointed in 1769, and when some members of the Berwickshire societies moved to Edinburgh in 1776, and established a religious society there, he joined them as their pastor, and thus 1776 is regarded as the beginning of the history of the St. Mark's congregation. In 1792 they adopted the name of "Universal Dissenters." Three years later Purves died, and then for some years the congregation had no minister. They received, however, several visits from Richard Wright, the Unitarian missionary, and in 1812 the Rev. T. Southwood Smith became their minister. Henceforth the congregation was known as Unitarian. The history of the gradual broadening of their position is full of interest. Two years later the congregation moved into an old Episcopal Chapel near the High-street. It was only after two more migrations that St. Mark's Chapel was opened in October, 1835. The Rev. B. T. Stannus was then the minister until 1838, his successors being the Revs. R. E. B. Maclellan, George Harris, Richard Shaen, J. C. Woods, and John Gordon (1854-58), until in November of the latter year Mr. Drummond (who is two years older than St. Mark's Chapel) entered on the charge.

The Rev. Robert Blackley Drummond was born in Dublin, where his father, the Rev. W. H. Drummond, D.D. (1778-1865) was then minister. He graduated at Trinity College, and then took the theological course at Manchester New College in London, afterwards studying as a Hibbert scholar in Germany. Mr. Drummond's chief work, "Erasmus: His Life and Character as shown in his Correspondence and Works," was published in 1873. The "Historical Account" gives further interesting particulars of his ministry.

At the jubilee meeting on Saturday the chair was taken by Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association, who, on behalf of the congregation and other friends, presented an illuminated address, together with a cheque for £130 to Mr. Drummond, and a gold brooch, suitably inscribed, to Mrs. Drummond.

The address was read by Mr. Anderson, secretary of the congregation.



ADDRESS FROM THE CONGREGATION.

*Presented to the Reverend Robert B. Drummond, B.A., on the occasion of his Jubilee.*

WE, the members and adherents of the Unitarian community in Edinburgh, with other friends in Scotland and England, desire to congratulate you on the completion of the Jubilee of your honourable ministry at St. Mark's Chapel. It is a memorable record to have occupied the same pulpit, and to have upheld the torch of truth for the long period of fifty years.

Many changes have taken place in Scotland since first you entered upon your ministerial duties. The old orthodoxy has broadened into a milder, truer creed; faith and hope have driven out slavish fears; and in all communities devout men now welcome without misgiving the advance of truth in every province of research. To this widening of the bounds of religious freedom you have conspicuously helped by your teaching and example; your lectures at St. Mark's were a great power at a time when religious views were narrower and more bigoted than now, when piety was too often and too deeply tinged with suspicion and censoriousness towards all who ventured to adopt unwonted views, or claim a fuller measure of Christian freedom. Not merely in the sphere of theology and Biblical criticism has your teaching been useful to your congregation and the community; you have faithfully preached to the times, and on all the questions of the day you have unshrinkingly applied the standard of an enlightened Christian conscience. From all departments of literature, science, and art you have gleaned for our behoof; unwearingly you have guided us to whatsoever things are true, whatsoever things are honourable, whatsoever things are pure and lovely and of good report. A scholar of high attainment, you have touched every subject with your wide culture and large charity, and from your own rich stores of knowledge you have given of your best to the meanest hearer. Your life has shown that the beauty of holiness may glorify the common round. You have ever stood for justice during your long career, and have proclaimed with sincerity and eloquence the need for a true and vital religion in every dealing of man with man.

We rejoice that in the mellow evening of your days, your powers, physical and mental, are so keen, and we beg to assure you of our affectionate wishes that you may be spared for many years to speak your message of truth and right.

We know that, whatever may be the vicissitudes of the Unitarian cause, you have found an abiding place in the affections of many men and women of diverse churches, who have been inspired by your lofty spirit to a nobler conception of duty and life.

Signed in name of the subscribers,

JAS. ANDERSON, Secretary of the Congregation.

JOHN WHYTECK, Treasurer of the Congregation.

November 14, 1908.

MR. DRUMMOND'S REPLY.

Half a century is indeed an exceptionally long period, especially in these days of perpetual motion, for a minister to continue

in one charge. It may be that there are advantages to both minister and people, but surely there are also drawbacks, in frequent change; and for my own part I can truly say that I have never regretted the wind that first blew me to Scotland, nor do I now regret that I was never tempted to leave this beautiful city and work which I found so congenial for any other sphere. Indeed, if I believed in the doctrine of predestination—and after all has it not some basis in truth?—I might well think that I was predestinated to come to Scotland and to find here my life's work as the minister of the Unitarian Church in Edinburgh. It may seem a trivial circumstance, and yet not altogether without significance, that as a child, before even I had gone to school, the first present of any consequence I received, next to a Bible, was a very handsome copy, in five beautifully printed volumes, with Turner's plates, of Scott's Tales of a Grandfather, so that the adventures of Bruce and Wallace were soon more familiar to me than those of Jack the Giant Killer or Tom Thumb. At a much later period of my growth, when I was a student of Manchester New College, then located in London, it looks like another hint of the future that, without the slightest thought or anticipation of a residence in Scotland, I purchased at a bookstall for eighteenpence a nicely bound copy of the Westminster Formularies—the Confession of Faith, the Larger and Shorter Catechisms, and the Directory of Public Worship. That book, I need hardly say, has never been out of reach when I had to deal with points of controversy. Moreover, in coming to Scotland, I was only returning to my ancestral home. That I have Scottish blood in my veins is proved by the thoroughly Scottish name which I have the honour to bear, and if it is your opinion that the Scotch and the Irish make a tolerable blend I don't see that I have any reason to complain either of my ancestry or of the country of my birth. Well, when I came to Edinburgh, with the kind recommendations of Dr. Martineau and the Rev. J. J. Tayler, my college teachers, you received the young student just returned from a visit to some of the chief German Universities, with all the kindness, the consideration, and the indulgence, which you have shown ever since, and which you are showing to-day. But, when I say "you," I am reminded that only a few, alas! a very few, of those who welcomed me fifty years ago are alive to see this day. Fifty years do not pass without many changes, sad as well as joyful, and when I look round me to-night, the question inevitably suggests itself: Where are they—"the old familiar faces"? Most of them gone, vanished away; but to me their memory will not fade till the last hour of life, and their spirit survives in you who have entered into their labours.

In the address which has just been read, naturally, reference is made to the remarkable change which has taken place in the religious world in the last half-century—the change from a narrower to a broader creed, from intolerance to charity, from the gloom of the Puritan theology to a purer and fresher atmosphere. The reality and extent of that change no one can deny. Of my own humble share in the

labours by which it was brought about, your generosity has prompted you to speak in terms far above my poor deservings. I confess I have sometimes thought that if Unitarians had any fault, it was the tendency to take to themselves the credit of every advance in religious liberalism. No doubt they were the pioneers. No doubt they advocated principles and beliefs which are now very widely accepted, at a time when they were unpopular and much spoken against. But many influences carried the world forward. We have all advanced together. Still, if I am permitted to think, as you encourage me to do, that I have helped, in however insignificant a way, in bringing about the new Reformation, I shall think it an ample reward for the labour of a life.

Were I a younger man, I would gladly accept your too generous words as the best stimulus I could have to better work in the future; but grey hairs and increasing years forbid. Many more years of active work I cannot in reason look for. And before very long I may probably find it for your advantage, even more than for my own, to withdraw at least from the routine work of the ministry. But, while life and strength remain, I hope I shall always be ready to do what I can to serve my beloved congregation of St. Mark's Chapel, and to aid the cause for which they stand.

Brief speeches were then delivered by Mr. Ion Pritchard (representing the Sunday School Association), Miss Brooke Herford (British League of Unitarian Women), Mr. Percy Preston (McQuaker Trustees), Rev. W. Copeland Bowie (British and Foreign Unitarian Association), Rev. James Forrest (St. Vincent-street, Glasgow), Rev. E. T. Russell (Ross-street, Glasgow, and Kirkcaldy), Rev. Dr. S. H. Mellone (Irish Non-Subscribing Association).

Rev. Dr. Glasse, minister of Old Greyfriars Church, Edinburgh, also spoke, and said he knew about Mr. Drummond before he ever saw him by reading his book on Erasmus. It was an indication of what he was capable of doing, and he was sure that if he ever met the author he would meet a scholar. There was no man who had a keener perception of the value of truth, for he had been prepared to make great sacrifices in order that that great truth might prevail. The small congregation did not represent the great many who looked up to him with respect, and he was pleased to reckon himself as one. Mr. Drummond could not, of course, minister amongst them much longer, and although he might think it fitting to retire he felt certain he would have reason to rejoice in the harvest of his life. Dr. Glasse, while saying a few words on the ethical teaching of the Gospel, said they could not help deploring the amount of energy wasted on subjects that had nothing to do with the advancement of Christ's kingdom. He believed the time was coming when men in all churches who were in sympathy with progressive theology would be drawn together, prepared to look upon science as their creed, love as a power of the Church, and the establishment of the Kingdom of God upon earth as its great aim. There had been difficulties, he said, in the way of exchanging



pulpits with Mr. Drummond—he wished to live as quietly as possible with members of his own denomination—but nothing could prevent him from testifying to his profound respect for the minister of St. Mark's Chapel.

Mr. William Herd, Mr. Arthur Anderson, and other members of the congregation, took part in the proceedings. Some excellent music was provided by Miss Margaret Porteus and Mr. Steel.

On Sunday morning, November 15, the Rev. W. Copeland Bowie preached in the morning and the Rev. R. B. Drummond in the evening to large congregations. The subject of Mr. Drummond's jubilee sermon was "The Broken Idols." Old beliefs were falling away, the preacher said (we quote from the report in Monday's *Scotsman*), old doctrines had become discredited. The ideas and convictions to which their ancestors clung as if the very heavens must fall if a doubt were cast on them, had proved unsubstantial and vain. This Mr. Drummond illustrated by a reference to the theological history of the last fifty years, and to the local position in Scotland. It was impossible for anyone to review, intelligently, the history of the last fifty years and not be aware that during that time a new Reformation had accomplished itself quite equal in importance to that of the sixteenth century, though it might not have made so much noise, or been attended by so many dramatic circumstances. And it was equally impossible to doubt that as the first Reformation originated in a revolt against the authority of the Church or of the Pope as representing the Church, so this new Reformation was a revolt against the authority of the Bible as an infallible or inspired guide, whether in matters of faith or in matters of conduct. The Higher Criticism had settled that for all time, and by no possibility could that idol be replaced. What, then, was the upshot? If there was no infallible Church to which to appeal in all matters of human controversy, if there was no infallible book to guide them in all matters of faith and conduct, to tell them with authoritative voice what they might believe and what they must do, what remained, but that, as Dr. Martineau so powerfully contended in his great work on "The Seat of Authority in Religion," they were thrown back upon reason and conscience as furnishing the only sure path to truth and God.

THE Rev. John Hunter, D.D., of Trinity Church, Glasgow, is to lecture twice in London next week, on Monday evening, Nov. 23, at the Congregational Church, Highbury-quadrant, N., on "Robert Burns: The Man and the Poet"; and on Tuesday evening at Grafton-square Congregational Church on "George MacDonald: Preacher, Novelist, and Poet."

† SUNDAY schools in our fellowship over a hundred years old:—Birmingham (Old Meeting), Bolton (Bank-street), Chester, Derby, Ipswich, Kidderminster, Liverpool (Benn's-gardens, Renshaw-street, Ullet-road) and (Paradise-street, Hope-street), Nottingham (High Pavement), Sheffield (Upper Chapel), Stand, Padiham. There must be more.

## CORRESPONDENCE.

### KILBURN UNITARIAN CHURCH.

#### BROOKE HERFORD MEMORIAL.

SIR,—Since the last list of contributors to our Building Fund appeared in your issue of October 17, additional donations to the amount of about £50 have been received; £100 more is required to enable us to open the church free of debt on December 5. A friend who has already most generously given to the fund, has now offered to contribute the last £20 of the £100 required if the remaining £80 can be raised within the next fortnight.

It seems so difficult to get the last few pounds. In referring to the records, in the late Dr. Brooke Herford's own handwriting, of the building of our present hall, I find that he was most urgent in his desire to have no debt either on the building or the land; and in his spirit and in his name (for he hoped to live long enough to see this work completed) I make appeal to his old friends and our friends to help us to venerate his memory by opening this Memorial Church free of debt.

Another £40 is required to complete the purchase of the organ; but we will manage this ourselves if our friends will deal with the church. Donations may be sent to myself, or to the church treasurer, S. T. Johnson, Esq., 31, Exeter-road, Brondesbury, London, N.W.

CHARLES ROPER.

#### "SOCIALISTIC ASIDES."

SIR,—Owing to pressure of work and other circumstances, I read my *INQUIRER* of November 7 so hastily that I overlooked Mr. Simon's comments on the "Socialistic Asides," which he has detected in some of my recent articles. Having just read your correspondent's letter, I hasten to assure him that I am entirely in agreement with him as to the pernicious effects of teaching a doctrine that encourages "self-indulgence and decay." Such a doctrine, however, although it *may* be held by some who call themselves Socialists—much as the glory of war, for instance, is praised by many who call themselves Christians—is not accepted by people who regard Socialism as a regenerating "faith"; and it is certainly one which I have never had any intention of advocating myself. If I have laid stress upon the necessity for "feeding the hungry," housing them decently, and giving them every opportunity of realising the joy that life should bring to all, *before* demanding of them a response to spiritual or artistic ideals which can convey but little meaning to brains stunted through disuse and malnutrition, it is because I am convinced that the "material comforts," to which most of us owe so much, are absolutely essential to the proper development of healthy minds in healthy bodies. And more and more one realises that if the millions who, in England alone, remain always on the poverty line, are ever to be given the necessary conditions of physical and mental well-being, with which all sensible people who can afford it surround their children from babyhood, vast changes must be made in the economic system

which, at present, so unfairly presses on those who bear the heaviest burdens and do the hardest work. If Utopias could be created by the waving of a fairy wand, gladly would all idealists dispense with the cumbersome methods of legislation in this direction, which must involve such harassing disappointments and delays. But, like that strenuous prophet and apostle of beauty, William Morris, who had to talk plain politics as well as art and mediæval architecture, to those whom he wished to inspire with his wonderful enthusiasms, we find out sooner or later that we have to invoke the help of Governments and statesmen in order to usher in the new Golden Age. We have so often been implored to "come down to earth" and "be practical," that at last we have learnt our lesson; and, behold, we are straightway accused of luring men into paths which lead to national deterioration! Well, one must not expect to escape criticism, whatever line one adopts—and really, it matters little even if one is misinterpreted sometimes, so long as people can be got to talk at all about the problems which affect everyone of us so vitally.

Mr. Simon seems to be a little afraid of people "insisting on the right . . . to be happy"; but probably he is only afraid lest they should desire the *wrong* kind of happiness. That they should not desire it *at all* has never been taught by the religions to which he alludes, for these have all brought visions of radiant joy to men—if not on earth, in a heaven or paradise of the future—and we have long outgrown those terrible times when laughter and song were tabooed by dolorous-faced Puritans. Whether Socialism does, or does not, show men how to be happy in the "right way," I must leave Mr. Simon to judge for himself from the writings of its able exponents. I should only like to add that, in defending those who introduce the old virtues under a new guise in an article from which your correspondent quotes (a little inaccurately), I was chiefly desirous of showing that wherever you find a genuine enthusiasm for the cause of humanity, whether it be expressed by an artist or a preacher, by a scientist or a politician, by a Christian or an Agnostic, by a slum worker or a street orator, there you find the spirit of brotherhood which is the sworn adversary of "self-indulgence," and which will finally build up, however slowly, that "kingdom of heaven" which can only be founded on the love of man for man.

The great aim of all Socialistic endeavour is to "make order out of casualty, beauty out of confusion; justice, kindness, mercy,—out of cruelty and inconsiderate pressure"; and I must confess that I do not contemplate with much anxiety the extension to inhabitants of the Abyss of material advantages (which are only harmful to individuals who enjoy them to excess, *and at the expense of others*), so long as the spirit of goodwill, which Mr. H. G. Wells surprises in the most unlikely places, keeps pace—as I think it will—with the progress towards intellectual freedom for which Unitarians, among others, have so loyally striven.

LAURA ACKROYD.

Writers' Club, Nov. 17, 1908.



## THE NOEL SOCIETY.

SIR,—May I once again, through the columns of your paper, draw attention to the work of the Noel Society? The object of the Society is to reach the very poorest children and provide one toy each for as many as possible at Christmas-time, exercising the greatest care not to overlap the work of other charities. For the last few years the Noel Society has distributed between 3,000 and 4,000 toys, but applications grow more numerous each year, and many have to be refused, though the cry in all cases is "the children never have a toy except through your society." Members of the committee personally superintend the distribution, and would gladly welcome the presence of anyone interested in the work. The secretary will be very pleased to supply all particulars and forward copies of reports to anyone applying for them. The conditions of membership are very light. Small donations or old toys are gratefully received. Bought toys must not exceed 5d. in price, and that small sum provides for many a child in the slums the only bit of Christmas it ever has.

E. C. MORPHY, Hon. Gen. Sec.  
95, Addison-road, W.

## PROVINCIAL LETTER.

## LIVERPOOL.

WORDS of welcome must first be given to the Rev. Matthew Watkins and Mr. William Piggott, who for a period stand with us in our arduous work. Mr. Watkins has come from the Home Missionary College as helper to Mr. Odgers at Ullet-road Church, and wins his way into efficient service and general esteem. Mr. Piggott has been a worker in the London district, and it is already evident that if the faithful at Garston can survive the electric shocks of this unconventional enthusiast there will be a large impetus of healthy vitality given before Mr. Piggott retreats for two years into the academic groves of Summer-ville.

The strenuous character of the work done in our district is evidenced by the difficulty found in arranging public lectures in connection with the B. and F.U.A. proposals; and now it is fairly clear that nothing can be done until the new year. In these days of Van Missions we are all open-air and popular speakers, burning with desire to acquit ourselves like Demosthenes. The only obstacle is, that we are so tied by our own churches and social work as to find it no slight achievement to render ourselves regularly consecutive in any series of addresses. Leaving the steady-going laymen out of the question, and coupling with the ministers in the sphere of energy the ladies of our congregations, we have to report the formation of the new Women's Alliance. The local name has been extended to include "other liberal Christian women" and so presents no barrier to any kind of sympathy.

The significance of this league lies in the endeavour after social fellowship and co-ordination of effort. It does not restrict direction of energy into merely individualistic propagandist concerns, but aims at the spread of interest beyond the

parochial area. Whether this ideal can be reached remains to be seen. One thing, however, is certain, that the inaugural meeting at Lady Bowring's is unique in the history of our local community, and was an achievement in itself. No men were present, except, as I understand, the genial personality of the host—who presumably thought the more, though he said nothing.

The very fact of the women coming together on a common basis is itself enlarging and good. Moreover, it allows the particular work and effort of the various churches to be made known. Thus suggestion goes from one to the other, and increased sympathy may be born of knowledge. For, indeed, our women have not been idle. From Warrington comes the news that the Ladies' Sewing Society have thoroughly renovated, painted, papered, and decorated the school premises, as the result of a sale of work carried through by them. This, with Mr. William Long's generous gift of new heating apparatus, should make these already desirable buildings enviably ideal.

To Bootle Free Church many of us made our way on October 21, to another sale of work, also initiated by the Ladies' Work Society. It was one of the most delightful inaugural functions of that kind I have witnessed; and with donations the result of the sale was £130. Part of this the ladies allocate to expenses of re-decoration, and part to the newly founded "Independence Fund." In Chester, too, the ladies have been active in the transformation of the old and dingy schoolroom under the gallery into quite an artistically beautiful "church hall." This scheme was greatly furthered by the practical and timely loan of £100 by one of the trustees. The congregation require £130 to clear themselves of monetary responsibility.

The municipal elections in Liverpool have resulted in what I suppose I must call a Conservative victory; though in reality a sufficing cry would have been "Beer and Bible." The unveracity of the "Right of the Parent" plea was clearly shown by correspondence in "The Daily Post and Mercury"; and it is a piquant commentary on the present instability in national politics that Liberal Churchmen in Liverpool are first called upon to oust Liberal candidates from any chance of election to the city council, and then at a demonstration this week in the Sun Hall, presided over by the Bishop, are being urged to support a Government licensing measure.

At present there is a Church mission in progress, effectively worked by the silent but perfect parochial machinery. The Bishop impressed upon the missionaries the necessity of emphasis on sin. In our part of the city we have had surpliced choirs marching the streets and singing, sweetly, well-known hymns. I was present last night (Monday) at a mission meeting in St. Peter's, where the missionary was, if I mistake not, Canon Body. The address was on the "Holy Spirit," and to me, personally, it was a touch of the old world. Canon Body and his mental atmosphere were the same as I had formerly known them; the change was in myself. There was the same antique flavour of reference

to Jewish altars, and real fire coming down from heaven, and the prophets of Baal; as though the Church of England had proved impervious to all the new ferment, and was less innocent of Modernism than the Roman Catholic Church. Of three printed litanies, two began with the verse:—

"God the Father, God the Son,  
God the Spirit. Three in One,  
Hear us from Thy Heavenly Throne,  
Spare us, Holy Trinity."

This scarcely savours even of "re-statement" of doctrine.

When one remembers the drift of the address of Canon Hensley Henson at the Liverpool Christian Conference, one is perplexed and grieved. The Canon is learned, eloquent, versatile; yet the burden of his speech was the present validity of certain sixteenth-century Church Constitutions. The perplexity arrives just because of these present facts; the grief arises at the meagreness of our own methods of projecting what, in our profound conviction, is the more potent Gospel for the age upon the hearts and minds of our fellow-men. But, certainly, if the respectable and staid Church of England can have her missions, so also may we.

A correspondent the other day told me that he had joined Mr. Campbell's "League of Progressive Thought and Social Service," because Mr. Campbell "had his back against the wall," and he asked why Unitarians and THE INQUIRER had not done that work? If he meant that we had not done all we might have done, we no doubt all plead guilty. But there are difficulties inherent in the very nature and being of associations for worship. Not every worshipper is a social reformer; though some or most of us say he ought to be. Then the minister, if he be the leader of a social study class, is apt to have his sympathies roused and his imagination stirred at the existence of crying ills, the apparent apathy in the comfortable classes, and the absence of any "cry" for human betterment from the better-to-do folk. He cries out; and danger signals are alertly displayed by those who have only appeared to be apathetic. These cry: "This man is a menace to our peace." Nevertheless there is a quiet truth in the collocation "Progressive Thought," "Social Service." I do not attempt to answer the question how far our progressive theology has been accompanied by social service. On the political "Rights of Man" side these congregations have a noble history, a priceless heritage, which has, in detail, been further strongly impressed upon me by my study of the Hope-street Church narrative. They are as well equipped for a social "Rights of Man" crusade. The Bootle Free Church has its Social Problem Circle, and is reading on Sunday afternoons "Unto This Last"; at Warrington the Young Men's Class for several sessions has given care to this great human problem. It is quite likely that differences of opinion may arise on the kind of study for which Sunday afternoons are best adapted, but I would bespeak for the enthusiasts, from the lukewarm, at least a suspension of judgment.

In Liverpool itself "The Social Problem Circle" is perhaps sufficient for oppor-



tunities of study on the week night. At Ullet-road, Mr. W. H. Thomas deals, I understand, with certain social aspects on alternate Sunday afternoons, Mr. Odgers conducting the adult class on the theological side.

The Social Problem Circle is primarily a class for serious study; but since the students are live men and women, and earnest citizens, they also make for practicality. We come to give and receive: some come who give very much, and receive in return, from the joint pool of knowledge, only a little. This is our joy and gain, and their blessedness. The first year we studied; the second year we studied, and worked at the problem of women's wages in Liverpool. The outcome was a civic agitation, and the formation of a branch of the National Anti-Sweating League. Having laid ourselves out as a league for organising women's labour, we have outstripped the particular aims of the National League, and are paternally and politely informed that we must stand entirely on our own basis—which thing we gladly do. "The Social Problem Circle" is this year, with all its power and thought, engaged in the complexities of the national problem of "Work and Unemployment," and even contemplates by the end of March the publication of "Conclusions and Report."

As illustration of proper methods of working, whether congregational, denominational, or communal, it may be made more widely known than hitherto it has been, that in April of this year "The Social Problem Circle" got together representatives of every study class connected with any church in Liverpool of which it had cognisance. There are but few; nevertheless we had six clergymen, an orthodox Nonconformist minister, members of the Society of Friends, and others. We conferred on the "Needs of Liverpool," and agreed unanimously that "A Municipal Lodging House for Women" was an immediate necessity which could be supplied. How much work has gone to the edification and enlightening of the Housing Committee, whose salvation is not yet found, I, alas! only too well know.

It is obvious that people of a certain mental bent will study best together, and gain most results. When they have reached any conclusion, then is the time to call in their neighbours, religious or non-religious, to confer on the new article in the Gospel of Sociology.

H. D. ROBERTS.

## NEWS FROM THE CHURCHES.

**Dover.**—A very successful bazaar was held in Channing Hall, on November 10 and 11, in aid of the church funds. The opening ceremony was performed by Mrs. Gineyer, who spoke eloquently on "Faith, Hope, and Charity," and thanked all who had so ably worked for the sale. The attendance was good, and the result fully satisfied all concerned.

**Killinchy, co. Down (Appointment).**—The Rev. D. J. Williams, of Belper, has accepted a cordial and unanimous invitation to the pastorate of the Remonstrant Church, and is expected to take up his duties on New Year's Day.

**London: Deptford.**—The 17th anniversary of the Rev. A. J. Marchant's ministry was celebrated on Wednesday, the 11th inst., by a tea and public meeting. There was a good attendance, and the proceedings were of considerable

interest. The chair was taken by Mr. Percy Preston (president of the London District Unitarian Society), and congratulatory addresses were given by the chairman, the Revs. W. W. Chynoweth Pope, F. Allen, G. Carter, J. A. Pearson, and Mr. J. L. Jeans. The Rev. A. J. Marchant acknowledged the generous expressions of sympathy and encouragement, and took the opportunity of expressing in the name of the congregation their gratitude to the Rev. T. E. M. Edwards for his interest in their work, and their regret at his enforced retirement as Minister-at-large of the Provincial Assembly, and at the same time offered the Rev. J. A. Pearson a cordial welcome on his appointment as minister of the London District Unitarian Society. Mr. R. D. Paton contributed some excellent vocal music during the evening.

**London: Peckham.**—On Wednesday, Nov. 11, Miss Helen Brooke Herford, organising secretary of the British League of Unitarian Women, paid a visit to Avondale-road church, and at an informal gathering of ladies it was decided to establish a Ladies' Working Society, to be affiliated to the League. Later in the evening Mr. and Mrs. Delta Evans gave a "homely social" to the congregation and other friends, at which Miss Herford again spoke in response to a resolution of welcome, and brief addresses were given by the Rev. F. Summers. Dr. Burt Harlow (an American visitor) and others. Mr. Evans, who is preaching regularly at Avondale-road on Sunday evenings for the present, presided, and made an encouraging speech on the work of the church, and the help the women might give.

**Maidstone.**—There was a record attendance at Earl-street Chapel last Sunday evening. With chairs and the gallery stairs and vestry occupied, there were still those anxious to get in who had to turn away. The Rev. A. Farquharson is at present delivering a course of lectures on "Rational Religion." The congregation have recently secured the option of a splendid corner site on the London-road for their proposed new church.

**Newport, I.W.**—The Rev. H. M. Livens last Sunday concluded his ministry at the High-street church, upon which he entered three years ago.

**Pudsey (Welcome Meeting).**—On Nov. 16 a large and enthusiastic meeting was held in the schoolroom to welcome the Rev. G. A. Ferguson and his wife to Pudsey. After tea Mr. R. Coker presided over the meeting, and the secretary (Mr. J. A. Bolton) read letters from the Revs. C. Hargrove, Lucking Tavenor, W. L. Schroeder and others. A special greeting came from a former minister, Rev. E. Lockett (of Banbridge), who was a fellow student of Mr. Ferguson's at Manchester College. The welcome was cordially tendered by the chairman and Mr. James Thompson on behalf of the congregation, by the Rev. A. H. Dolphin (of Sheffield), and Rev. E. Ceredig Jones (of Bradford), who spoke on behalf of the Yorkshire Unitarian Union. Mr. Geo. E. Verity, a generous supporter of the Pudsey chapel, also added a word of greeting, and was followed by Mr. Henry Sutcliffe, who was a member of Mr. Ferguson's late congregation at Gateshead, and had journeyed all the way from Sunderland to attend that meeting. Mr. James Robinson spoke on behalf of the Sunday-school and adult class. Mr. Ferguson, in his reply, thanked the congregation, not only for their welcome that evening, but also for the way they had received him ever since he came amongst them. The chapel at Pudsey was one of the best and brightest he had ever seen. There was an abundance of young life about the place. The adult class of

60 members was one of which any minister might be proud. He was there to be the friend and helper of his people. He had passed through many experiences in life, from orthodoxy to downright Atheism; but he had emerged into an unshakable faith in the goodness and love of God, and in Immortality. This glorious belief he was there to share with his people, and to sustain them in the trials and difficulties of life. He would always place religion first, and deal with social questions in their religious aspects. Mr. A. Homer (of Walsall), Mrs. Ferguson's father, made a happy little speech, in which he congratulated the Pudsey congregation on their excellent organisation and whole-hearted enthusiasm. Votes of thanks brought a very happy and successful meeting to a close.

**South Cheshire and District Association of Sunday Schools and Congregations.**—A successful autumnal gathering was held at the old Presbyterian Chapel, Nantwich, on Wednesday, Nov. 11. The schools and congregations of Chester, Crewe, Newcastle, Shrewsbury, Whitechurch, and Nantwich were represented. At the business meeting the Rev. G. Pegler, the president, expressed great satisfaction at the appointment of the Rev. Fred Hall as minister at Congleton, and the promising beginning he had made. He also spoke in terms of admiration and hope touching the Unitarian Van Mission. A warm welcome was accorded to Rev. W. A. Weatherall, recently settled at Nantwich. The Rev. D. Jenkin Evans reported on the highly successful singing festival which the Association held at Chester in the summer, and it was resolved to arrange for another festival to be held next year. The Rev. H. Fisher Short, the secretary, gave a brief report of the twelve nights' open air mission which was conducted by five of the ministers of the Association at Burslem in September. The President followed with a report on the outcome of the mission, namely, the starting of regular services for worship. Mr. Pegler gave an account of the first service, which was conducted by himself in October, reporting that thirty-one persons were present. Services had been held every Sunday evening since then, and there had been no falling off in the attendance. A vote of thanks was accorded to the ministers who had taken part in the mission, and it was resolved that a letter of greeting and congratulation be sent to the new congregation at Burslem. The secretary informed the meeting that the British and Foreign Association had very kindly promised a grant of £10, part of which was to be devoted to defraying the balance of the expenses of the mission, and the remainder to be handed over to the Burslem friends to assist them in their up-hill work. The religious service was conducted by the Rev. D. Jenkin Evans, of Chester, who preached an interesting sermon on "Buy the truth and sell it not," Prov. xxiii. 23. After tea a conference was held, at which Mr. H. G. Wilson, M.A., Inspector of Schools, read an able paper on "The Child and the Teacher." A lengthy discussion followed, in which there was manifested much vigour and some plainness of speech.

**Yorkshire Unitarian Club.**—The second meeting of the current session was held at Westgate Chapel, Wakefield, on Saturday, November 7, the President, Mr. A. H. Wadsworth, of Halifax, occupying the chair. The Rev. E. Ceredig Jones, of Bradford, gave a very interesting lecture (illustrated by some beautiful slides) on "A Visit to the United States and Canada," he having been one of the delegates to the Boston Congress last year. On the motion of Mr. Clayton, seconded by Mr. F. G. Jackson, a very hearty vote of thanks was accorded to the lecturer, who made an appropriate response, offering to give the lecture at any Unitarian church in Yorkshire. On the motion of Mr. W. Skelton, seconded by Mr. F. T. Chapman, a similar vote was accorded to the ladies of the Wakefield congregation, who had provided tea before the meeting. The Rev. A. Chalmers acknowledged the vote on behalf of the ladies, and expressed the hope that the Club would hold other meetings at Wakefield in the future. A similar vote to the Chairman concluded the proceedings. The next meeting of the Club will be held in the Priestley Hall, Park-row, Leeds, on Saturday, November 28, at 4 p.m., when the Rev. Principal Gordon, of the Unitarian Home Missionary College, Manchester, will give a lecture on "An Irish Mystic." Collection to defray expenses. All interested are invited to attend.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher no later than Thursday Afternoon.

SUNDAY, November 22.

## LONDON.

Acton, Creffield-road, 11.15, Rev. W. E. WILLIAMS. B.A.; 7, Rev. ARTHUR HURN.  
 BERNONDSY, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. F. HANKINSON.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. A. A. CHARLESWORTH.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.  
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. FRANK K. FREESTON.  
 Ilford, Assembly Room, Broadway, 7, Mr. STANLEY P. PENWARDEN.  
 Islington, Unity Church, Upper-street, 11, Rev. J. A. PEARSON; 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11.15, Rev. F. HANKINSON; and 7.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. E. SAVELL HICKS, M.A.; 7, Rev. R. K. DAVIS, B.A.  
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. W. E. CAMEBUS; 6.30, Mr. G. E. LEE.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.  
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
 BEDFIELD, 2.30 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. C. HARVEY COOK.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12.  
 FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. E. S. LANG BUCKLAND.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. MATTHEW WATKINS.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30.  
 OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. ROSLING.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Rev. F. H. JONES, B.A.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## DEATHS.

LAWFORD.—On November 13, at The Grove, Burton Joyce, Notts., John Lindsay Lawford, formerly of Knutsford, and son of the late John Lawford, of Downhills, in his 90th year.

TAYLER.—On November 16, Margaret Marion, wife of Nathanael M. Tayler, The Grotto, Hanworth-road, Hampton-on-Thames, third daughter of Rev. John Wright, formerly Unitarian Minister, Sunderland, in her 71st year.

WILKINS.—On November 13, Edwin John Wilkins, of 53, Emerson-road, Poole, aged 48.

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